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BAPTIST RECORD

J. A. HACKETT, EDITOR
R. A. VENABLE, ASSOCIATE EDITOR
L. S. FOSTER, ASSOCIATE EDITOR
A. V. ROWE, MISSIONARY EDITOR
H. M. LONG, FIELD REPRESENTATIVE

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

In our recent paragraph in THE RECORD about Bro. C. C. Brown's address before the A. B. P. Society, at Pittsburg, the types make us say, "His whole address looks vastly like a shower of garter snakes and monkey tails." It should have been, "water snakes and monkey tails", for the reason that it was both venomous and funny.

THE arguments and facts against Whitsittism have become so overwhelming that the other side can find only breath to answer, "Romanism," and consequently the streets and lanes and fields and woods are made dismal with the uproarious shouts of Romanism! Romanism! But for all that Baptists know what they are doing.

TENDENCIES are natural, even among Christian people. The Episcopal church in its late Lambeth conference tried to create a pope. They will doubtless succeed next time. The Baptists must first take on the episcopacy before they get that far, but some people think, from late events, if some of them are not a little so now, some of them are "groaning so to be." "What I say unto you I say unto all, watch."

THE whole civilized world is shocked by the tragic death of Senor Castillo, the prime minister of Spain. Every intelligent person must realize the enormity of the crime, even apart from the official character of the victim. To murder a fellow-being in the dark, without any shadow of personal provocation, is appalling in itself, and shows the profound depths of human depravity. But when that depraved creature comes out into the light of day and deliberately, and in the execution of a well considered plan, consummates such a diabolical deed, it shows the susceptibility of that depravity of being wrought into a condition of mind or soul that takes on with its possessor a quality that fills the place of both patriotism and religion. The penalty of death is nothing to such a criminal. Well, and truly has the weeping prophet said, "the heart is deceitful above all things and desperately wicked. Who can know it?"

HELP THAT IS A HINDERANCE.

I want to thank you heartily for your recent article "Martinism in Mississippi." We are in great confusion here over this matter, with little prospect of peace soon. Our late Convention at Grenada passed strong resolutions against Mr. Martin's doctrines, but he has a good many sympathizers, and the indications are that we are on the eve of a big split. The attitude of THE BAPTIST RECORD, one of our papers, is greatly deplored, as it has practically endorsed Martin's doctrines and is otherwise defending him. For one, I am much grieved over this condition of affairs, as our church work is crippled and our people divided. Please continue to render us whatever assistance you can.—T. C. Schilling, Hillsburg, Miss., in Texas Baptist Standard.

Our good Brother Schilling seems to be haunted by a fearful nightmare of prospective catastrophes that he imagines besets the Baptists of Mississippi. This has played upon and so disordered his imagination that he is ready to do as one of Israel's frightened kings once did, "send to Egypt for help."

It is surprising how ready some men are to "lend their help" to other people. The fact that their past lives are blurred with failures or bespattered with mistakes is of no consequence to them. They seem to think the more noise they make in the world, the less the people will see of their blunders. We wonder what better the Standard could do in Mississippi Baptist matters than it has done in Texas Baptist matters. Does not Bro. Schilling know full well that the Standard is more responsible for the confusion and distraction now on in Texas than all other causes combined. If he would look a little into the history of things in Texas—read Dr. Burleson's letter in the last Texas Baptist and Herald, for instance—he would see enough to make him at least a little wary how he invites the help of the Standard unless he wishes to bring about in Mississippi a similar state of disorder to that in Texas.

As to THE BAPTIST RECORD, of which our brother seems disposed to complain, it is proper to say that, at least, it has a clean record. It violated no pledges of co-operation and loyalty when it took its rise. It did not enter the field as a free booter to drive out another paper which had been originated and guaranteed by the denomination and Convention. It has never departed from the principles of honorable Christian journalism by attacking and traducing a brother or brothers, or allowing others to do so in its columns, and then deny him or them any sort of an opportunity to reply or explain. If there is any division or distraction in Mississippi to day, THE RECORD is in no way responsible for it. The whole course of THE RECORD will show that in this whole matter of "Martinism," so called, that it has uniformly sought for the things that make for peace and harmony. No one knows better than Bro. Schilling that the discussion proposed last fall was thrust upon us, even

with a threat of abandonment if we did not allow it in THE RECORD. He also knows that THE RECORD has admitted nothing to its columns friendly to Martin and his side of the controversy, except in reply to what others had said about him and them, that he or they deemed unjust, which Bro. S. knows is in strict accordance with honorable journalism and THE RECORD's well known policy, and THE RECORD knows no other. Also he knows that we resorted to the last method known to us outside of a council of churches or the newspapers—at the Convention, to put an end to this unhappy strife. In a word, Bro. Schilling knows that THE RECORD is for peace and harmony after the gospel spirit and methods, which only is worth having.

Now, when the Standard has done as much, and in as honorable a way to promote peace and harmony in Texas as THE RECORD has done in Mississippi, it will probably be in a condition to help other people when needed. Until then, however, its help would be the greatest hinderance our people could possibly have.

Since writing the above, the Texas Standard of last week has come to hand with a short, sharp and spiteful paragraph in reply to our "talk back" of two or three weeks ago. If Bro. Cran does not want us to puncture his super-sensitive epidermis, then he would do well to keep his vest pulled down. He says we called him an "ishmaelite," and to get even with us he calls us a "martinist." Well, we only said his was an "ishmaelite" sort of journalism because he whacks people, even brethren, and then closes his forms with a snap and a bang against them for reply or defense. But his paragraph only shows what unaccountable things a poor fellow is capable of saying when he has a fit of frenzy upon him.

Well, we stated our position on "Martinism" in last week's RECORD, and need not to repeat it here. But lest we be still further misunderstood and misrepresented, we will say that all the interest we have in the matter is to see that the fair thing is done. Since we think, as we stated last week, that the Waco trial was without value in settling the question for the denomination for the lack of a council of the churches, we are willing, and suggest, for the sake of fairness and peace, also to count out that of the Martin church, which had a council and restored Martin's credentials, and have Bro. Martin's present church, or some other one, call a council of the churches and have a fair and righteous investigation of Martin's views, and whatever that investigation brings forth, we will consider final. If it exonerates Martin, we will accept the verdict, and if it condemns him as an heretic, we will take no appeal, but give the finding our full approval.

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WHAT MISTAKE?

Why, that of supposing that because our Foreign Mission Board cleared up its debt at the Convention at Wilmington, there is no danger of incurring another debt. Brethren, that is the merest fallacy. The duty of reaching the heathen world with the gospel is still the same, and the work must go on. Millions of souls still are dying without God and hope, and the command of our Master to go into all the world and preach the gospel, is as current and obligatory to-day as it was more than eighteen hundred years ago. If that be true, and it is, then missionaries must be sent and supported, and we, to whom the Lord of glory has given the boon of eternal life, have the distinguishing honor of being fellow-helpers in sending out the Word of Truth. Think of it, brethren, the missionaries are in the field and the work is already going on. These missionaries must be paid, or they must suffer; and if they suffer, then the cause must suffer. If our people would do their duty and give as the Lord prospers them—that is, give a reasonable per cent of what God gives them over a bare material support—there would be no deficit, no unpaid missionaries, and no debt of the Board.

If every pastor and every church would set about the work now, and see to it that there should be two or four special collections this year for the Foreign Mission Board, preceded by suitable information and suggestive incentives, the thing would be done and the year's work would be rounded up next May without a debt. Brethren, let us not make the mistake of allowing a debt to accumulate.

We would like to say, once for all, that so far as we know there is no clear and distinct historical data that certainly connects the Baptists of to-day with those of apostolic times. But for all that we believe that it was the Baptist church that the Christ said he would build on the rock, and that the gates of hell should not prevail against it, and that he has made that pledge good, and will continue to do so by preserving that church, whether it can be proven from history or not. Further, we believe that there is much more history for such succession than against it.

KICKING.

Jeshurun waxed fat and kicked. What made Jeshurun so fat? Why, the co-operation and prosperity of the tribes. What made fat Jeshurun kick? Being rich and full and fat, he felt sufficient for all conditions, and could no longer brook restraint. No doubt he had come to the time when the oil of his fatness lubricated his stiffened joints, and his native propensity asserted itself.

Moral: Over-much prosperity is dangerous to the conservation of established order. Are our Conventions ever thus afflicted? X.

OUR FIELD GLASS.

We have an interesting letter from Dr. W. T. Lowrey. He says: "For twelve years I had worked constantly, without rest or relaxation, and was beginning to feel the effect of it; so I arranged this summer to take an extended trip to the West. It is true I took a trip last summer, but it was accompanied by such work and responsibilities as broke me down instead of benefiting me. I had a very fine trip this summer, and feel that I was very much benefited by it. I returned last Saturday and am now hard at work in a meeting with my home church. When this meeting is over, I must hold one with my church at Holly Springs. My trip and my meetings together will almost fill up my vacation. This forced me to miss the Convention and will leave me almost no time to work for the school. We are sparing no pains and no means within our reach to make the school what it ought to be, and I think we are becoming better prepared every year to do well by the students who are committed to our charge. Wishing you happiness and success to the Orphanage, I remain your brother and friend." We are glad to have these cheering words from Bro. Lowrey, and hope he will have a full school this fall; in that event, of which we have no doubt, we will rejoice.—Dr. Willingham is desirous of publishing a set of six maps, one for each of our mission fields, to be about 2 1/2 by 3 feet in size, mounted on one roller. They would be immensely helpful in mission work. They can be published at \$2 net, provided there are 200 subscribers for it before hand. Let all who would like to have these maps send their pledges to take a set to Dr. Willingham at once. He says: "We will spare no pains to make the maps good and attractive. Write us now while you think about it. The sooner we receive the requisite number of names, the sooner the maps will be published."—We learn that our good brother, Rev. John Thompson, has resigned his pastorate at New Albany. We hope he may be induced to remain with that excellent people; but if not, we hardly know of a brother whom we would more cordially commend to a pastoral-less church. We know him well and esteem him highly. He is a good preacher and an excellent pastor, and is seeking the guidance of the Holy Spirit. May he be divinely directed.—We have just learned from our brother, Capt. W. T. Ratliff, president of the Board of Trustees of the College, that the Board has elected Professor Warren, of New York, to the chair of Greek in Mississippi College. We trust this may prove a wise selection, and that the incoming professor may infuse fresh life and new ideas in the college.—Our matron at the Orphanage, Mrs. Mollie D. Hunter, has resigned the position of matron, and Mrs. M. W. Shelton, of Brandon, has been secured in her place. We regretted to lose Sister Hunter, but think all will be pleased that so good a successor has been secured.

Bro. S. M. Ellis and "The Late Convention."

This is the heading of an article by Bro S. M. Ellis in *The Baptist Record* of July 22. The occasion of his article was the action of the Convention in Grenada condemning the doctrinal views of Prof. M. T. Martin. One hundred and one voted to condemn his views, and sixteen voted against doing so. I suppose all will agree that there was a majority in favor of the action. Bro Ellis makes much of there being 290 delegates present, and labors hard to show that those who did not vote were in sympathy with the sixteen. Doesn't Bro. Ellis know that, as a rule, many delegates in deliberative bodies never vote upon any question whatever? He knows, too, that there were in the Convention, included in the 290, twenty-eight sisters. And the sisters, I think, never vote in our conventional meetings. They might if they would, but as a matter of fact do not. This is the first time I have ever known a brother to interpret favorably to his own cause the unexpressed opinions of a large number of his brethren who did not see fit to vote with him. Some did talk with Bro. Ellis, and a few others publicly expressed themselves. We are dealing with the action of the Convention and not with suppositions. Brethren of Mississippi, we were dealing with what we believed to be a monster evil, which in less than two and a half years has split four of our churches, and we meant to be emphatic in our efforts to defend our brethren and sisters in Jesus Christ. Bro. Ellis would have you believe that those who voted for the deliverance from "Martinism" either did not know, or did not care about Baptist principles. For those who voted with me, I want to say that they were not children. They were God-fearing men, and they believed they were acting in the interest of Baptist principles and practices. Then Bro. Ellis says: "Several of the oldest and wisest among our brethren did say the action was wrong, and should not have passed, but to have opposed it as presented would have made them appear as advocates of M. T. Martin's views, and therefore they preferred not to vote at all." Really, I should like to know who these "several of the wisest and oldest among our brethren" are. Baptist folks are not usually afraid to show their colors. I saw those who stood up to vote against "Martinism," as they stood up to be counted, and I thought they were among our "wisest" brethren, and numbers of them were very close to the line of the "oldest." I was glad to notice that there were among them young men. God bless the young men of our land who believe in the sovereignty of the local church, and are ready to put the stamp of their disapproval upon that teaching which threatens its peace and prosperity. I believe that every one of the much-maligned one hundred and one are true to Baptist principles. Well, many of us may not be able to write such beautiful Latin phrases as Bro. Ellis, but we did think till he wrote his article that we were somewhat acquainted with the usages of our denomination. By the way, a wise man once wrote something about prophesying in an unknown tongue. Latin is an unknown tongue, and therefore I think we may recognize

Bro. Ellis as a prophet who has risen among us. I have noticed that when a man is hard pressed for argument in a controversy, that he usually "does one of four things: 1. He quotes Latin or Greek if he can. Bro. Ellis can and does quote Latin. 2. He prophesies. Bro. Ellis prophesies about the next Convention. 3. He pleads for usage or precedent. Bro. Ellis would have us think that he, and his are the only ones who are anxious to tread in the pathway of the fathers. 4. He interprets the thoughts and motives of his opponents and those whom he supposes to agree with him. Wouldn't Bro. Ellis have a big majority with the sixteen, if all those he supposes to have agreed with him had voted against the deliverance? When I was a child I heard of a man who, during the war between the States, had such an acute sense of protecting himself that he would, in time of battle, lie flat down on the ground and put his head against a sapling not bigger than his arm. Bro. Ellis has four saplings, and he makes one dizzy trying to get behind them all at the same time. But let us see if we did have any precedents for expressing an opinion as a Convention upon "Martinism." 1. The Convention at Grenada passed strong resolutions asking for the retirement of Dr. Whittsett. I believe the Convention did right, and I think Bro. Ellis does too, but I am told there were between fifteen and twenty who voted against the Whittsett resolutions. Now, why did they not make the welkin ring with their grievances because we violated Baptist principles and practices in voting on a matter of church history? Say what they please, there is in this historical question, in the view of many brethren, an important doctrine. If the Convention could pass upon Whittsett, cause it is creating discussion among us, why not upon Martinism, which has split some of our churches, and thereby crippled their usefulness more than tongue can tell? 2. The Convention also condemned, in no uncertain way, "mob violence." Did Bro. Ellis vote for that resolution? Why did he not fly like a protecting angel to the defense of Baptist principles when that was passed, and explain did you ever hear of so many explanations for voting as are given, any how? that he did not mean by his action to approve mob violence? Bro. Ellis does not believe in such violence any more than I do, and therefore, without doubt, voted on the right side of that question. But he may say that was not a question of doctrine. Was it not? Was it a question of morality only? Where do we Christian people get our correct ideas of morality? From the scriptures most certainly. Is not the teaching of the scriptures on morality, doctrine? Then, when we declared that mob violence was wrong, did we not condemn it as opposed to the teaching or doctrine of the scriptures? 3. On Monday morning of the Convention a paper was presented to the Convention in which Prof. Martin, through another, requested that a committee be appointed to whom should be submitted these views (meaning Prof. Martin's views), "with such explanation and interpretation as either side may wish to have made, and that this committee, after due deliberation,

formulate a report of their investigation and findings, which shall be made a basis of final settlement." Remember, the Convention was asked to order the appointment of this committee to "formulate a report." Of course if the Convention appointed the committee, the report formulated by the committee must be made to the Convention, and therefore the Convention would have to pass upon the committee's opinion of "those views" at last. Would that not be a decision as to doctrine? Anybody would see that it could not be anything else. The reports both of the State papers read, mentioning others pleaded for it. "Pleaded" for what? The appointment of a committee to make a report on the doctrinal views of Prof. M. T. Martin. If it was wrong to appoint the other committee, why was it right to appoint this one? Yet Bro. Ellis denounces the action the Convention did take on "Martinism," and "pleads" for a committee to entertain the Convention to pass upon it again. "Consistency, thou art a jewel." Finally, Bro. Ellis, in the body of his article, has this: "The 'Martin question' had received before this body, indicated clearly there was an overwhelming sentiment against an action that smacked of a court of ecclesiasticism." I do not understand how he knows that the brethren who voted for those resolutions, had in their minds any notion whatever of a court of ecclesiasticism. As he is given to supposing, I will suggest that it is barely possible, if not highly probable, that those who voted to table Bro. Stranburg's resolutions, and for Bro. Lowrey's resolution, had not at the time given the matter the consideration they afterward gave it. The resolutions of Bro. Stranburg were not just what they wanted. Anyhow, it is true that one hundred and one were ready to vote, and I believe voted their views, when the report of the committee was made. These men did not belong to an ecclesiastical hierarchy, but were Baptist freemen who, doubtless, knew as much about Baptist principles as those who so mercilessly criticize them for acting in defense of the churches of our Lord Jesus Christ. Fraternally, J. K. PACE, Hazlehurst, Miss.

The Rev. A. J. Diaz, M. D., the apostle to Cuba, has reentered the service of the American Baptist Publication Society with a commission to the Spanish speaking people. He goes immediately with his family into Mexico, where he will act as colporteur missionary, preaching from house to house and in public places opportunity offers. It is expected that he will enter into heartiest co-operation with the workers of the American Baptist Home Mission Society, and also of the Southern Baptist Convention. This movement on the part of the Society is expected to be of great service in reaching the Spanish people. Very truly yours, R. G. SEYMOUR, Missy's Bible Sec'y.

(This is what we suggested when Bro. Diaz first came to this country. It is a move that we think has promise of great results for good in it. -Eds.)

brethren, Saturday before the fifth Sunday in this month—August. I announced that Bro. Venable would preach Saturday at 11 o'clock, and Bro. Hackett Sunday at 11 o'clock. Brethren, we do not feel that we ought to have all of the good things, but we do feel that the Lord is with us. -L. PEPPER.

The Origin of Campbellism.

DEAR BRO. HACKETT:—I have recently been reading the history of Campbellism and there are a few thoughts which I gained therefrom that I thought would be of interest to some of your readers at least.

1. Campbell, that is Thos. Campbell, father of Alex Campbell, came from Europe in 1807. He was a Cædard preacher and joined the Synod which he found in session in Pennsylvania and was given work in that State.

2. He withdrew from the Synod shortly after, to keep from being excommunicated for preaching heresy.

3. He afterwards tried to join the Old School Presbyterians and also the Baptists, neither of which would have him, hence he says he was forced to resolve his society into a church.

4. Thos. Campbell and his son Alex. organized the first Campbellite church on the 3d of May, 1811. This was in Washington county Pennsylvania, and known as Brush Run church.

5. Neither Thos. Campbell or his son had been baptized at this time. Some of the members had been, and some had not been baptized.

6. Three of the members of this church, Joseph Bryant, Margaret Fullerton and Abraham Al-tars refused to commune because they had not been baptized, and accordingly demanded baptism of Thos. Campbell, who himself had not at that time been baptized. This of course puzzled him, but he finally consented. Accordingly on the 4th of July, 1811, in Buffalo Creek, two miles from Brush Run, on the farm of David Bryant, Thomas Campbell had the candidates to wade in up to their shoulders, himself walking out on a root and pushing their heads under. Such is the first Campbellite baptism. And yet this thing claims to be the Church of Christ. Where is the Scripture referring to such a thing?

7. Of course Campbellites deny these facts, but they may all be found in Dr. Richardson, their great historian's "Mem. of Alex. Campbell."

T. A. J. BEASLEY, Poplar Springs, Miss.

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A Pleasant Trip.

Patrick for giving me such a nice conveyance back to Pelahatchie, and Bro. Ellis' Donald for his skillful driving. Bro. Donald has the practice of law in view. If he makes as good a lawyer as he is a driver, he will be on a high rung of the forensic ladder at no distant day. Amen and amen. J. R. FARISH.

Foreign Mission Board.

As announced in *The Journal*, we want to publish a set of maps—six in number, one for each of our fields—to be about 21x23 feet in size, mounted on one roller. These could be made a power in every church and Sunday School, as well as Woman's Society and Young People's meeting. We find that we can issue the maps at a cost of \$2 a set. Will every pastor, church, Sunday School, Woman's Society, Young People's Union, or individual that will take a set, not to cost over \$2, write us at once? If we get two hundred responses we will issue the maps. Some responses have come in, and doubtless other brethren have intended to write us, but have for some reason neglected to do so. We urge every person desiring a set of these maps, to send us his name at once. Let no one suppose that there will be plenty of names sent in to insure the issue of the maps, and then he can get them. If all do this, it will be impossible to issue them. We will spare no pains to make the maps good and attractive. Write us now while you think about it. The sooner we get the requisite number of names, the sooner the maps will be published. Can you not use a set in your church? Write us. R. J. WILLIAMS, Cor. Sec'y, Richmond, Va.

The Baptist Record and Controversy.

We should never regard reasonable controversy as quarreling. The two are separable. There's quite a distinction. The former, when managed in the right spirit is edifying and, therefore, helpful. The latter is always fraught with mischief. "Without controversy, great is the mystery of Godness," come and let us reason together, saith the Lord. I do not believe, with some, that our Law-Giver "intended that we should see things differently," but we do differ in opinions, and I presume we will die without having been able to see alike in everything.

Be it remembered, however, that those points upon which we differ, and which are sometimes discussed in *THE RECORD*, are, as a rule, matters concerning which no vital principle is involved, but simply differences of opinion. In view of these facts, our differences may be discussed with propriety and profit—provided, of course, we discuss them in the spirit of Christ. Moreover, when those differences of opinion arise, we find controversy a means by which we come to a better understanding of each other, and oftentimes find our differences to be more in terms and phrases than substance.

Again, by controversy we get "both sides" of questions argued with their proofs and weight. But without it, many of us would never see but one side, one idea, one theory, of many important subjects. Having heard or read the best of arguments by the ablest men on either side of a question, we are much better prepared to form an intelligent

opinion regarding the merits of either position taken by the debaters. Thus are we the beneficiaries of controversy.

At this time *THE BAPTIST RECORD* and the brotherhood are confronted by matters which must, necessarily, be discussed. The "Whittsett matter," which has caused more or less dissatisfaction among the Southern Baptists, has already been right well sifted, but something concerning "Whittsett" will, of necessity, crop out for some time yet. Also "Martinism" is upon us, and must be disposed of, it and "printer's ink" will prove a factor in the matter. One thing, however, we must not do: that is, to discuss men instead of matters. When we so far forget ourselves as to deal in personalities, "Editor Hackett will (justly) shut us out."

If the foregoing position is correct, it only remains to be said that *THE BAPTIST RECORD* and controversy series a three-fold purpose in the premises: namely: 1. To correct error. 2. To bring us nearer together. 3. To educate us in matters of much importance. Therefore we should not consider controversy equivalent to quarreling, for there is quite a difference.

Fraternally, J. F. BYNUM, Aug. 8, 1897.

Good News From the Field.

DEAR RECORD:—Allow me the pleasure of reporting through you, two good meetings, and results.

In our meeting at Holmesville July 31 to August 1, we received nine members, four by letter, and two who were present. Rev. G. G. Thomas, Amite City, La., did the preaching, and after the first Sabbath bore the entire responsibility of conducting the meeting, as I had to return home. Bro. T. is a Welchman, and preaches with all the fervency and earnestness for which the Welch ministry are noted. Our people were delighted with him.

My second meeting which closed yesterday, was with Mt. Zion church, this county. In this meeting, after Sabbath Day, Bro. Thomas did all the preaching. He was a most successful one, and yet as reason together, saith the Lord. I do not believe, with some, that our Law-Giver "intended that we should see things differently," but we do differ in opinions, and I presume we will die without having been able to see alike in everything.

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people did not buy as freely as usual. But he soon discovered the cause. There was a group of Catholic priests on board, and the people were slow in buying on that account. As soon as he saw the priests, the wise and harmless little man, full of courage and of grit, said to himself: "Now I'll sell some Bibles! See if I don't!" And this was the plan he adopted. He took some single books of the New Testament, say the book of Matthew and of John, and politely handed one to each of the priests, and said: "I should like to have you read these," and passed on. Soon he purposely returned, when one of the bulkiest priests cried out to him in a loud and angry voice, "Here this is a Protestant book—a bad book. You've no right to be selling these!" "No, no," said Diaz in tones equally loud, so that all in the car heard both him and the priest. "No, no, this is not a Protestant book, nor a Catholic book—it is a universal book; it is a book for all men. It is God's book!" "No," said the priest, "it's a vile book," and tore it up and threw it out of the window! "Here, here," said Diaz, "you've no right to do that. That is my property. Its worth five cents and you must pay me for that book!" And the priest did it. Meantime, hearing the contention and seeing the excitement, all in the car flocked that way. And Diaz kept right on in his work, reading passage after passage to the priests and proving from the Bible that they were wrong in their teachings, until from all sides, one and another and another man called out, "Here, here, we want a copy of that book!" And so in the very presence of the priests he sold his whole armful.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. *THE BAPTIST RECORD* ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1897, we will send one copy of *THE BAPTIST RECORD* for one year, and one International Pronouncing Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send *THE BAPTIST RECORD* and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and *THE RECORD*, for \$2.10, all in cloth binding, or in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send *THE BAPTIST RECORD* for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send *THE BAPTIST RECORD* for one year and one copy of the Mississippi Baptist Preachers by Bro. I. S. Foster. These are all most excellent books, and are put down at a

As Dr. Diaz has gone into Mexico as a colporteur for the American Baptist Publication Society, the denomination will be interested in these facts.

Much of his work in Cuba from first to last, was colportage. His description of how he sold Bibles, and many of them, too, and how he talked Christ, and preached conversationally as he sold the sacred book, was of thrilling interest.

His habit was to take a large box of scriptures, and put them in the freight car of the passenger train as he traveled. And then, going to and fro, would sell armful after armful to his fellow passengers, talking Christ as he did it. One day some hindrance seemed to be in the way. The

CHRONICLES.

L. A. D.

Early in July last the Chron- icer secured a horse and buggy, and in company with Bro. J. M. Hickman, went out to a Sunday School picnic near Mt. Olive church. The day was hot, but the people kindly listened to our little talks, and gave us an ex- cellent lunch. When starting back, we discovered that some- friend had misplaced our um- brella—it is somewhere, of course. If anybody finds it, the owner hopes it will be returned to him.

Later in July the Chron- icer rose early one morning and boarded the train for Hickory- en route to Union, Newton county, to make a Sunday School address. He did not get all the way—it was too long a distance to walk, and too hot to go in an open buggy. Hence, he had to impose upon the patience of Brethren I. I. Barber and R. A. Melton till nearly train time for coming back home. We were indebted to Bro. Gray's family for kind entertainment, where we met our good Sister Gilmore, of this city, visiting her parents.

Under date of Aug. 4, Bro. W. J. Kinney, formerly of this city, but now of Los Angeles, Cali- fornia, writes: "Very glad to have news from home, especially THE BAPTIST RECORD. It makes me think of the good old times. The Baptists here are not like those of our old home, and we have so many kinds of religious organizations. This is a land of flowers, of honey, and of even climate, but times are dull—many idle men. Factories are scarce. Every body seems to have the Alaska fever. Friends here will be pleased to hear from Bro. K."

Another letter lies before the Chron- icer. It is from the west- ern part of our own State, and dated Aug. 5. The writer thus refers to events of forty to fifty years ago. But to quote: "Years ago I remember seeing you at Old Antioch, with your red blanket around you and driving your ponies. My husband was then living, and often spoke of you. We both loved you very much, and always loved to see you. I think I can remember what the 'Chronicle' said. Though a strictly private letter, liberty is taken to publish some extracts—the foregoing encour- aging words to the writer being but an introduction.

"Many incidents," says our correspondent, "have been brought to mind, and the names of old pastors and friends. One good and noble man you have forgotten—that is, Dr. D. B. Crawford—grand spirit, once pastor of Antioch church, but long since gone to his reward. Oh, how we loved him. Now he sleeps in an unmarked grave at Mount Alban." Another good man, once our pastor, was W. H. Taylor. He was with Dr. Crawford during a protracted meeting in 1842, when I joined the church, with nineteen or twenty others. Brethren Wilson Bolls and Dennis Hemby were among the number. The death of these two leaves me as the sole sur- vivor of the number.

"All, or nearly all, I knew in those by-gone days have passed away—none left that I can talk to about those olden times. The Chron- icer goes away back to those sacred days. It seems a long time since life began, and truly it has been. Life has had much of sorrow, and as time

Georgia greetings.

DEAR BRO. HACKETT:—After a three month's stay in Georgia, I feel constrained to write you a few lines for THE RECORD. I enjoy its weekly visits very much, and rejoice in its beauty, strength, fairness and prosper- ity.

So far, I am greatly pleased with Georgia. Her Baptists are many, strong and wide-awake. Here in Savannah we have only two Baptist churches—the First church and Duffy Street church. Of the latter Rev. Jas. D. Chap- man, D. D., is pastor. He is a man of scholarship, earnestness, consecration and industry, and is doing a fine work with his noble band.

I have the honor of being pas- tor of the old First church, which will soon enter on the last year of its first century. A strong old church she is too. Our congregations and interest have steadily grown, and I close my third month with thirty-five additions—fifteen of them by baptism. We are thanking God and taking courage. My church has granted me a vacation from August 23 to October 2. I hope to drop in on you early in my vacation on my way to old Ken- tucky. Mrs. Jordan is in your city visiting her parents.

(We shall rejoice to have you with us, beloved. You are al- ways welcome.—EDS.)

GEORGIA AND THE "WHITSI- TTY MATTER." Personally I have had little to say about this unfortunate affair—leaving it to able and wise heads. But interest is mani- fested in this immediate section, and as I have read all agree in the spirit and let- ter of the Mississippi Resolu- tions. The Christian Index, the leading Baptist organ of our State, says in an editorial, July 15, 1897: "Whatever position one may hold, there can be no denying the wide spread aliena- tion of the great masses from Dr. Whitsitt." In this same paper, under date of July 23, the expression appears over the name of Dr. W. W. Landrum: "Georgia is a unit in the belief that there is no longer any Whit- sitty matter." The next ar- ticle, following in the same column, is from another Georgia Baptist, and he says: "I will not undertake to speak for the cities, but it is my con- viction that if the question was submitted to vote, that four- fifths of the Baptists of the towns, villages and rural dis- tricts of Georgia would vote for the retirement of Dr. Whitsitt. I do not think the 'trustees' can afford to ignore the wishes of the common people." Dr. G. W. Gardner, of Fort Valley, Ga., replies to Dr. Landrum's article, referred to above, in the Index of August 5, and offers strong reasons in favor of Dr. Whitsitt's retiring.

Cordially and fraternally, JOHN D. JORDAN. Savannah, Ga., August 12, '97.

We confess honestly that we have to look upon Mr. J. H. Eaton's article to the Methodist paper, written on the Whitsitt disclosures and from a "Method- ist standpoint," as a most clever burlesque on Dr. Whitsitt's in- dependent article. It may be that our moral sensibilities need the sharpening of a Whitsitt point of view, but as it is, it is a long time since life began, and truly it has been. Life has had much of sorrow, and as time

BRO. FARISH'S respects to Bro. Johnson is quite character- istic of the man. The idea of calling in question the orthodoxy of Bro. Farish will be amusing to those who have known him so long. The man who does it, ought to be more than sure of his own theological standing. At any rate, we suggest a compar- ison of views. —Bro. J. D. Good, Troy, Miss., Aug. 10, 1897.

A Good Meeting.

DEAR RECORD:—I have just arrived at this beautiful town, where I will rest a few days with friends, and I will use the op- portunity to give you a brief ac- count of a visit to Mt. Gilead. First—I will say that I was teach- ing school in this community when I began in the ministry. I was living here when I preached my first sermon, and was soon after called to the care of my old- time home church of Salem, eight miles east. This was twenty-one years ago. I have been in but one protracted meet- ing there since, and that was ten years ago. So you may know that it was a real pleasure to meet again with these friends of former years.

I reached there on Saturday, the last day of July, expecting to find the pastor, but he, Bro. Culpepper, was at Steen Creek with Bro. Johnson in a meeting, and his wife who was with him, took sick and he did not reach us until Wednesday, the day be- fore I left. The brethren seemed to realize our lack of the pastor's presence, and succeeded in a large measure in their efforts to compensate for his absence by taking right hold of the work.

In all my experience I have never seen a church better pre- pared for a meeting, and I have never aided in one where the people were more willing to do anything and everything in their power to make a meeting a first- rate success. I left Thursday night. Up to that time we had sixteen accessions for bap- tism. The pastor has spent his whole life in the midst of the people he serves so faithfully. He has been with him but little since he began in the ministry. He impressed me, during the few hours I had with him, as a man strong in the faith that "works by love and purifies the heart." I ought to add that the brethren did not pay me for my time and railroad fare in "hard times" but in "hard cash."

May God bless this good church and pastor. L. E. HALL. Ocean Springs, Miss., Aug. 10.

We congratulate Judge Por- ell, of the Jackson district, and Sheriff W. T. Ratliff, of Hinds county, for their successful and eminently righteous dealing with the "blind tiger" law-breakers in Jackson and Hinds county. It was a brave fight against strong opposing forces, but truth and the right prevailed, and lasting honors crown those faithful and fearless officers. Our people will always rejoice in their pros- perity.

We are glad to learn that Bro. Hardy Stone, vice president of the Clinton College, Clinton, Ky., who has been quite sick with fever in that city, is now very much improved, and it is hoped will soon be well again. His father, Rev. J. D. Stone, of Eastville, this county, was called to his bedside and was with him several weeks, until the crisis was passed. We great- ly rejoice in the prospect of his early recovery.

DEAR RECORD:—You will please announce that the Aber- deen Association will meet at Troy, 12 miles northwest of Okolona, and 12 miles southeast of Pontotoc, on Tuesday, Sept. 7, at 11 a. m. All parties desir- ing to come by rail, will please notify the undersigned and con- veyance will meet them at either of the above points on Tuesday morning. W. C. FOWLER, Clerk. Troy, Miss., Aug. 10, 1897.

Query.

DEAR BRO. SAMPLE:—Will you please answer through the columns of THE BAPTIST RE- cord, the following questions: What scriptural authority has a Baptist minister to call upon women to pray and talk in pub- lic? Where can I find the scrip- ture for same? What is Bible sanctification, is it sinless per- fection?

Yours truly, INQUIRER.

ANSWER.

There is no scriptural author- ity, that I know of, for a Baptist minister calling upon women to pray or speak in public. The Apostle Paul said, 1 Tim. 2:11-12. "Let the woman learn in silence, with all subjection. But I suffer not a woman, to teach, nor to usurp authority over the man, but to be in silence." 1 Cor. 14:34-35. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

We find something on sancti- fication in the following scrip- tures: Gal. 2:20, 1 Cor. 6:11, 1 Cor. 12:30, Acts 26:18, Gal. 5:22-23, 2 Thes. 2:13, Heb. 2:11, 1 Peter 1:2-22, Acts 20:32, Rom. 15:16, etc. The Bible constantly teaches sanctification; and I am prepared to say that it does not forbid one from attaining to a state of sinless perfection if he can. We are commanded to "grow in grace." And holiness is unquestionably a progressive thing. Some Christians progress faster than others. In fact, some progress so little that it is ques- tionable as to whether they are Christians at all or not. Whether any one has ever reached a state of sinless perfection or not, I do not know. I can only speak for myself, and regret that I must say I have not. I believe I am a better man than I used to be, and my prayer is, daily, that I may be better than I am now. I am of the opinion that to the last day of my life I shall find myself regretting some weakness of the flesh and imperfection, and will strive to overcome it.

But a sinner, after he is saved by grace, I feel impelled more and more each day that I live to rely upon the righteousness and sinless perfection of the Lord and Savior Jesus Christ. "And it seems to me that I would be very unhappy indeed if I be- lieved that my hope of eternal life rested in my own sinless perfection. If there is one who believes that he has reached a state of sinless perfection, and is happy in it, I have no adverse criticism to offer, but would say, let him enjoy all the sinless per- fection possible, but above all, let him not depend upon it to the exclusion of the sinless per- fection of Christ, which is "the only hope set before us," which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the veil."

J. R. SAMPLE.

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We have heard that he said he would never attend another Miss- issippi Baptist State Convention. Let us not judge him harshly. He is excitable and goes off at a tangent sometimes, saying what he afterwards sorely regrets, or ought to regret. Let us pray for him that he may see his error and come back to the faith of his fathers. He means well."

Now in the interest of truth and fairness, for which the editor of the Layman is not as deeply concerned as he should be, there are several things to be said in reference to his deliverances con- cerning myself.

1. I did not use the language about "Martinism" found in the Layman, at least I have no recol- lection of so doing. The follow- ing is its substance which differs very much from the Layman's, "substance." What I said was, "I have often heard Dr. M. T. Martin preach. I have read his pamphlet, but more particu- larly his re-statement of doctri- nal views (as found in THE BAP- TIST RECORD of June 24) but have been unable to see that his preaching and published views are materially different from the views generally held by Baptists." I will here say that I am of the same opinion still. If I was wrong in my deliverance of this subject before the Convention, and am still wrong, I will have to confess that I have been great- ly misled in my doctrinal teach- ings by such men as J. R. Graves, J. M. Pendleton, A. C. Dayton, J. A. Broadus, J. P. Boyce, A. M. Poindexter, M. P. Lowrey, and others of like fame, who, though dead, yet speak, and will speak on through the centuries, and misled too, by such men as R. A. Venable, J. A. Hackett, J. B. Gambrell, J. T. Christian, T. T. Eaton, H. F. Sproles, O. D. Bowen, W. S. Webb, and many others—all living—and also mis- led to some extent, though not much, by the somewhat distin- guished editor of The Baptist Lay- man, who has been enabled to gain this modicum of distinction through the influence of THE BAPTIST RECORD, that has been the great fertilizing agency of all the great Baptist interests in Mississippi for the past twenty years, and also of The Layman's editor, that I heard several of the best men in the Convention, who are not suspected of being Mar- tinites, say the same things that I did in reference to Dr. M. T. Martin's preaching, and publish- ed views. Now, if I for saying what I did, am to be published as a "full-fledged Martinite," and cast out of the synagogue, along with all others who think that Martin's doctrines are not all and altogether wrong, then the edi- tor of The Layman and the few of his followers who may be left, in the near approaching time, will find themselves a mighty, lone-comer indeed.

2. I did say with considerable emphasis that there were condi- tions that would keep me away in the future from the Mississip- pi Baptist State Convention, viz., the Convention resolving itself into an ecclesiastical court, as it did at Grenada, to decide whether a Baptist preacher is la- boring under doctrinal disabili- ties or not, and the notice given by Brother W. L. A. Stranburg, that at the next Convention he would move so to amend the constitution as will prescribe the membership of the Convention to "those only who believe in our time-honored faith, doctrine and practices," (as he does). Under these conditions, I said no more.

3. As to its being a peculiarity of mine to go off at a "tangent," I think that all who have been familiar with the course of the Layman editor in our Con- vention, in the past and now, did smile a smile a yard square when they read what he had to say about my tangential proclivities. He himself certainly went off "tangentially," and very tangentially at the Stark- ville Convention, when he so roundly abused THE BAPTIST RECORD, one among the best friends he has ever had in Miss- issippi. He certainly went off tangentially at Summit in the McLeary episode, for which he should be apologizing yet, and at Grenada in his speech, &c., called, on Mississippi College. He took for his text, Mississippi College, and I am satisfied that if the Col- lege had been afflicted with the small pox, his speech would have been in no danger of catch- ing it, as it was away up at Jackson, Tenn., revolving around the great facilities offer- ed by the South Western Univer- sity to young men in Mississippi who were thirsting for a good education. Let those who know, judge in reference to the tangen- tial proclivities of the Layman editor and myself.

4. Why should the editor of The Layman single me out, and attempt to put odium upon me if I am so insignificant as to be always going off at a tangent? The answer might not be far to seek. I have had some little success in representing THE BAPTIST RECORD—being an agent at large—the paper that has been the sterling and un- swerving defender of Mississippi Baptists for all the years I have already mentioned, and whose doctrinal soundness and Chris- tian firmness has never yet been called in question, but which may be in the way of the cupidity and ambition of the Layman editor, who perhaps may think by calling me a Martinite, my success in the future in the in- terest of THE RECORD, will not be so great. Well, I think our people generally understand the situation, and will give The Lay- man credit for all it deserves in this unholy and uncalled for at- tack upon me.

5. As to the prayers of the Layman editor that I may come back sometimes to the faith of the fathers, I simply have this to say: If the prayers of the Layman and his followers will do it, let them pray for me, and I will come back to the faith of the fathers.

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2. I did say with considerable emphasis that there were condi- tions that would keep me away in the future from the Mississip- pi Baptist State Convention, viz., the Convention resolving itself into an ecclesiastical court, as it did at Grenada, to decide whether a Baptist preacher is la- boring under doctrinal disabili- ties or not, and the notice given by Brother W. L. A. Stranburg, that at the next Convention he would move so to amend the constitution as will prescribe the membership of the Convention to "those only who believe in our time-honored faith, doctrine and practices," (as he does). Under these conditions, I said no more.

3. As to its being a peculiarity of mine to go off at a "tangent," I think that all who have been familiar with the course of the Layman editor in our Con- vention, in the past and now, did smile a smile a yard square when they read what he had to say about my tangential proclivities. He himself certainly went off "tangentially," and very tangentially at the Stark- ville Convention, when he so roundly abused THE BAPTIST RECORD, one among the best friends he has ever had in Miss- issippi. He certainly went off tangentially at Summit in the McLeary episode, for which he should be apologizing yet, and at Grenada in his speech, &c., called, on Mississippi College. He took for his text, Mississippi College, and I am satisfied that if the Col- lege had been afflicted with the small pox, his speech would have been in no danger of catch- ing it, as it was away up at Jackson, Tenn., revolving around the great facilities offer- ed by the South Western Univer- sity to young men in Mississippi who were thirsting for a good education. Let those who know, judge in reference to the tangen- tial proclivities of the Layman editor and myself.

4. Why should the editor of The Layman single me out, and attempt to put odium upon me if I am so insignificant as to be always going off at a tangent? The answer might not be far to seek. I have had some little success in representing THE BAPTIST RECORD—being an agent at large—the paper that has been the sterling and un- swerving defender of Mississippi Baptists for all the years I have already mentioned, and whose doctrinal soundness and Chris- tian firmness has never yet been called in question, but which may be in the way of the cupidity and ambition of the Layman editor, who perhaps may think by calling me a Martinite, my success in the future in the in- terest of THE RECORD, will not be so great. Well, I think our people generally understand the situation, and will give The Lay- man credit for all it deserves in this unholy and uncalled for at- tack upon me.

5. As to the prayers of the Layman editor that I may come back sometimes to the faith of the fathers, I simply have this to say: If the prayers of the Layman and his followers will do it, let them pray for me, and I will come back to the faith of the fathers.

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others who have seen the above mentioned deliverance.

DEAR RECORD:—The Baptist Layman has this to say editorial- ly in reference to myself, in its issue of July 22. "Rev. J. R. Farish arose in the Convention and said in substance concerning the pamphlet entitled 'The Doc- trinal Views of M. T. Martin,' 'I have read it all, and I endorse every word in it.' If this state- ment is true, and we see no reason to doubt it, then Bro. Farish comes out before the pub- lic as a full-fledged Martinite.

We have heard that he said he would never attend another Miss- issippi Baptist State Convention. Let us not judge him harshly. He is excitable and goes off at a tangent sometimes, saying what he afterwards sorely regrets, or ought to regret. Let us pray for him that he may see his error and come back to the faith of his fathers. He means well."

Now in the interest of truth and fairness, for which the editor of the Layman is not as deeply concerned as he should be, there are several things to be said in reference to his deliverances con- cerning myself.

1. I did not use the language about "Martinism" found in the Layman, at least I have no recol- lection of so doing. The follow- ing is its substance which differs very much from the Layman's, "substance." What I said was, "I have often heard Dr. M. T. Martin preach. I have read his pamphlet, but more particu- larly his re-statement of doctri- nal views (as found in THE BAP- TIST RECORD of June 24) but have been unable to see that his preaching and published views are materially different from the views generally held by Baptists." I will here say that I am of the same opinion still. If I was wrong in my deliverance of this subject before the Convention, and am still wrong, I will have to confess that I have been great- ly misled in my doctrinal teach- ings by such men as J. R. Graves, J. M. Pendleton, A. C. Dayton, J. A. Broadus, J. P. Boyce, A. M. Poindexter, M. P. Lowrey, and others of like fame, who,

THE CHARTER OF INCORPORATION OF THE SOUTHERN PINE CO.

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Said Corporation shall have the power to make and enforce any by-laws, rules and regulations, not contrary to the laws of this State, which may be necessary for the regulation and government of the Corporation, and its business and affairs, and it shall have all the power necessary and proper to successfully carry out said object. It may lend or borrow money and secure the payment of the same by mortgage on its property and franchise or otherwise; may issue bonds and secure them in the same way, but no such pledge or mortgage shall be made without the consent of stockholders representing two-thirds of the stock.

The capital stock of said Corporation shall be Twenty-five Thousand Dollars, which may be increased at the option of said Corporation, to any amount not exceeding One Hundred Thousand Dollars, for which certificate of stock may be issued in shares of One Hundred Dollars each, but said Corporation may organize and commence business when Ten Thousand Dollars is subscribed.

The government of the affairs of the Corporation shall be vested in a board of not less than three, (3) or more than five (5) directors, chosen from the stockholders, who shall hold their office for twelve months from the date of the organization of the company, and until their successors are elected and qualified. The president of the said Corporation shall be elected from and by the directors, and shall hold the office for one year, until his successor is elected and qualified. A majority of the directors shall constitute a quorum for the transaction of all business. Said directors shall elect such other officers, agents and employees, as may be deemed by them necessary for the proper management of the business of the said Corporation and may be authorized by the by-laws from any or all of whom they may take such bonds and prescribe to them such duties as they may deem proper.

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